

A DECISIVE ROLE FOR DEAF EPISTEMOLOGIES: ANALYZING POWER/KNOWLEDGE IN CRITICAL DEAF PEDAGOGY

Michael Edmond Skyer

University of Tennessee, Knoxville

ORCID ID 0000-0002-8057-7146

m.skyer1@utk.edu

ABSTRACT

In American Sign Language (ASL), *Transgressing the Object IV: Critical Pedagogy (2012)* depicts a cinematic form of critical deaf pedagogy. The videotext conceptualizes inequities of power and knowledge in deaf education by analyzing intersections of audism (antideaf oppression) with sexism and ageism. As the participants construct individual and collective deaf epistemologies, they generate egalitarian counter-narratives. To interpret these pluralist discourses, I describe a decisive role for deaf epistemologies in critical deaf pedagogy. I do this by using a theoretical framework about Deaf Culture in teaching and deaf aesthetics in learning. I also illustrate three analytic findings showing: 1) how culturally revitalizing deaf pedagogies are established, 2) how power/knowledge is shared in equitable heterarchies, and 3) the benefits of educational interactions with deaf aesthetics (e.g., classroom architecture, sign language metaphors, and embodied multimodality). Finally, I juxtapose my findings against a conceptual framework about deaf people who use self-determination to struggle for legitimation.

KEYWORDS:

Deaf Culture; deaf epistemologies; deaf education; critical deaf pedagogy; audism

1. Introduction: Describing the Videotext

The Facundo Element is led by two deaf individuals—Ryan Commerson and Allison Aubrecht who: 1) produce and disseminate videotexts, and 2) organize and engage with political activism. These goals are reciprocal, as demonstrated in Facundo Element’s 2014 stated purpose: *Cinema Activism*. In 2012, they released a 22-minute videotext titled *Transgressing the Object IV: Critical Pedagogy*. Henceforth, I abbreviate this title as “*Transgressing*”. *Transgressing* is the fourth item in a series of texts and videotexts hosted on YouTube, Facebook, Vimeo, and Tumblr. *Transgressing* depicts five deaf people engaging in cinematic critical theory about oppression in deaf education. As the participants analyze inequities of power and knowledge, including intersectional oppression involving audism, ableism, sexism, and ageism, they construct egalitarian counter-narratives that support the use of deaf epistemologies in education (Hauser et al. 2010).

Transgressing is a rigorous critique of deaf education that mainly analyzes audism (Humphries, 1977). Audism is a widespread form of discrimination based on the problematic assumption that deafness is an inferior mode of being relative to being able to hear. Eckert and Rowley (2013) explain that audism can be overt, covert, and aversive—that is, it can be obviously expressed, exist in hidden forms, and can even involve open scorn or disdain for deaf ways of being and thinking. In schools, audism is often coupled with or inextricable from other forms of oppression (both systemic and informal) based on additional biases about ability, age, race, and gender, and other markers of social difference.

Transgressing begins with a conceptual introduction by Commerson, whose rhetoric explores an initial definition for critical deaf pedagogy: *artful, emancipatory approaches to teaching deaf students*. Commerson’s anti-oppressive teaching requires that audism is deposed from deaf education. As with all artforms, Commerson explains, critical deaf pedagogy must be thoughtfully analyzed and subject to continual interrogation. In American Sign Language (ASL) Commerson asks: “How can we teach deaf students who have experienced the trauma of oppression?” (00:56-00:59). The accompanying textual description on Vimeo poses two additional questions: “How about we start asking students what they want and need, how about we start trusting what they know?” (n.p.). These three inquiries frame the problem space and partly define the Facundo Element’s critical deaf pedagogy, which I explore henceforth.

Transgressing centers and explores the lifeworlds of three young deaf students, who are thanked and named at the end of the videotext. While Commerson and Aubrecht focus on audism, or the specifically antideaf forms of oppression in and adjacent to deaf education the student participants often surface additional forms of discrimination and oppression like ageism and sexism. *Transgressing's* driving thesis is that deaf educators and researchers of deaf education cannot continue intersectional oppression that marginalizes deaf ways of knowing and being. Instead, educational interactions must be grounded in deaf epistemologies, including critical narratives about feminism in ASL and other sign languages.

After Commerson's remarks, the video consists of interactions between Aubrecht and the students, who Aubrecht interacts with as worthy collaborators. All five individuals are deaf and sign in ASL, one of several sign languages in the United States. The video does not offer racial or ethnic labels for the participants. Observation suggests that Commerson and Aubrecht are light skinned and at the time of filming are aged 20-30 years old. The students present as women and appear approximately 15-18 years old. It is surmised (but not concluded) that Karen Ngugi may identify with Asian-American cultural communities. Brenda Ruedas may fit in Latin-American cultures. Sunshine Souhrada likely experiences an African American cultural milieu.

By necessity and design, the discourse analysis proffered in this manuscript is partial. It is based on my observations and inferences. It is a good-faith analysis; however, it may not fully reflect the current or historical views of the participants or producers. Over ten years have elapsed since its initial release. People change. So do their views. During writing and editing, I contacted the Facundo Element producers for clarification about the current and historical identities, allegiances, and positionalities of the participants who are only visually documented in the *Transgressing* videotext. My efforts were inconclusive. Because of this, there is a gap in the knowledge-base, as I was not able to verify the subject positions or subjectivities or pronouns that I tentatively assign for the persons involved. For example, I was unable to answer with authority that the four feminine-presenting deaf participants identify or identified as *women*, as *African American*, *Latina*, and so on. I was also unable to determine with assurance if these deaf individuals have additional disabilities or exceptionalities.

As the sole author of this paper, I (Michael E. Skyer) take full responsibility for the contents of this analysis, including any inadvertent omissions or errors. While the deaf students present as individuals who are young women and may also identify with BIPOC communities, (Black, Indigenous, or People of Color), I foreground these aspects not in isolation, but as they *intersect* with being deaf, in the full sense of that word (Moges-Reidel et al. 2020; Smilges 2023). Precisely, no single aspect of identity or isolated subject-position is the focus; rather, my focus is on multiply interlocked forms of oppression.

2. Power/Knowledge in Critical Deaf Pedagogy

Throughout the conflict-driven history of deaf education, pathological descriptions of deafness have overwritten positive depictions of deaf people as capable (Scott et al. 2023). In contrast, new research highlights beneficial teaching methods where pedagogical knowledge is sourced from intact sign language communities and Deaf Cultures (Enns et al. 2021; Kuntze, et al. 2014). Deaf research built on critical foundations such as these assert that benefits for deaf learners stem from an understanding of how deaf ontologies and epistemologies affect educational processes (Fleischer 2008; Foley 2007; Hall et al. 2016; Nover and Andrews 2000). This research shows that sources of harm in deaf education can be identified, interrogated, and interrupted by centering educational knowledge about deaf lifeways sourced from deaf people who have been disenfranchised (Lawyer 2018; Moges-Reidel et al. 2020; Smilges 2023).

In the pages that follow, I use critical discourse analysis methods to analyze the pluralist discourses in the *Transgressing* videotext. Because research in this field is limited (Fleischer 2008), and because few publicly available records of critical deaf pedagogy exist, my analysis is also a generative literature review (Boote and Beile 2005). While I analyzed the videotext artifact using multiple qualitative coding cycles, described in detail later, I also found it necessary to synthesize prior research about critical deaf pedagogy, which I grounded in theories of deaf epistemologies and ontologies (Hauser et al. 2010; Skyer and Cochell, 2020). The following theoretical glossary, therefore, is a comprehensive overview of the current research, which synthesizes terminology, advances critical deaf pedagogy theory, and should aid the reader's understanding of the manuscript that follows.

2.1 *Critical pedagogy*

Critical pedagogy is a leftist political theory of education (de Alba et al. 2000; Freire 2009). It aims to uncover latent power dynamics and resolve problems associated with oppression and imbalances of power and knowledge in society, which is also commonly manifested in schools; furthermore, critical pedagogy functions by reducing or eliminating oppression (hooks 1994; Kincheloe et al 2018). Critical pedagogy theorists often depict oppression as a major source of harm and use terms like liberation and emancipation to refer to desired outcomes that would disrupt or replace oppression. Critical pedagogy also aims to revitalize culture, knowledge, languages, and art forms from disenfranchised communities and individuals (Cherryholmes 1999; Paris and Alim 2014). In this way, critical educators are political agents and architects of knowledge.

2.2 *Deaf, deaf, and deafness*

Being deaf is an irreducible synthesis of biological and sociocultural adaptations (Skyer 2023a). Deaf people, according to contemporary researchers, are a coherent minority whose status has been analyzed from ethical, political, legal, linguistic, and anthropological standpoints, among others (Mauldin and Fannon 2016; Valente and Boldt 2016). As Vygotsky (1993) describes it, harms against deaf people stem not from the corporeality of hearing loss, but from social marginalization. Moreover, harm may be negated through the creative use of sign languages and Deaf Culture, but only if they comprise the foundations of teaching and learning interactions (Glickman and Hall 2019; Willicheva and Hall 2023).

While “Deaf” (with a capitalized D) denotes an honorific status, increasingly, deaf (using the lower-case d) does not by itself denote a pathological stance about being or becoming deaf (Ohna 2004; Skyer 2021; Young and Temple 2014). Deaf people who are signing members of Deaf Cultures and those who are not, all live qualitatively unique lives that are worthy of study. Additionally, I use the term “nondeaf” to describe people who are not deaf. This rhetorical choice works to center the contributions of deaf people and establish deaf ways of being and knowing as the basis of comparison. In this way, deaf lifeways, documented in narratives and counter-narratives, are not in need of remediation. Deaf people are seen inherently whole and normal in relation to themselves.

2.3 Deaf research

Deaf research is empirical and philosophical. It includes qualitative and quantitative studies about *deaf education*, which analyze points of connection in the constellation of teaching, learning, curriculum, and psychology. It also includes *deaf studies*, which examine deaf people's interactions in cultures, societies, often using sign languages. Deaf research has potentially hundreds of subcategories, including macroscopic studies about deaf human geographies and microscopic studies about neural mechanisms undergirding cognition (Leigh et al. 2023; Young and Temple 2014). Researchers of deafness may be deaf or nondeaf and can depict deaf people in positive or negative ways, or both (Marschark, et al. 2007; Swanwick and Marschark 2010). Most deaf research transcends simple boundaries (Bauman 2008).

2.4 Deaf epistemologies and ontologies

Deaf epistemologies are plural *ways of knowing* as a deaf person, whereas deaf ontologies describe multiple *ways of being* deaf (Hauser et al. 2010; Paul and Moores 2010). Deaf lifeways are heterogenous. It's erroneous to assume that "deaf epistemology" or "deaf ontology" is singular or static. Deaf epistemologies have been explored in numerous ways since the special Issue of *American Annals of the Deaf* (2010) that posited their worth. Often, these are *emic* knowledge-forms about deaf lifeways. By *emic*, I refer to the anthropological concept of "insider" status, including theories of deaf epistemologies and ontologies created by or sourced from deaf people. These may represent individuals or categories (e.g., "a deaf student" "deaf faculty") (Cue et al. 2019; Skyer 2023b) or theories about them (e.g., "Black Deaf Gain") (Moges-Reidel et al. 2020). Emergent trends in this domain show considerable promise for the positive transformation of deaf education (Skyer 2023a; Wang 2010). Hauser and colleagues (2010) and Luckner (2018) write that deaf epistemologies and ontologies are plural, dynamic, and responsive to additional sociocultural categories of difference including race, gender, ethnicity, and disability. Moges-Reidel and colleagues (2020) illustrate that audism (e.g., antideaf discrimination) often intersects with sexism, racism, xenophobia, heteronormativity, and other forms of discrimination. Specific examples of intersectionality shall be analyzed in this manuscript vis-à-vis the perspectives of the individuals in the *Transgressing* videotext.

2.5 Deaf education interactions

Deaf education interactions consist of simple or complex events involving educators (who may be deaf or nondeaf), deaf students, and curriculum materials or educational experiences (Leigh et al. 2023; Weber et al. 2023). To be equitable, deaf education interactions require mutual mechanisms for information exchange, including language and communication modes that are equally comprehensible for teachers and students alike (e.g., sign languages and multimodality) (Kress 2010; Skyer 2023a). The pragmatics of these interactions purposefully juxtapose teaching events with learning outcomes and include subsequent processes like assessment and feedback about learning and teaching.

2.6 Forces

Forces drive social change (Ziarek 2001), including within critical literacy and critical pedagogy (Janks 1990; Larson and Marsh 2005). Power is a familiar force (Foucault 1980). Relevant forces in deaf education include the Foucauldian power/knowledge dyad for example, in processes of self-determined agency by deaf individuals who carry out change processes in real contexts (National Deaf Center 2020). Forces affect how interactions unfold in critical deaf pedagogy. Theories about power and autonomy, for example, illustrate that deaf and disabled people can leverage their own abilities and desires to fundamentally change their lifeworlds, including in education (Hamraie 2017; Skyer 2022).

2.7 Heterarchy

Heterarchy is an antonym of hierarchy. It applies to learning, teaching, and research about deaf education (Skyer and Cochell, 2020). Heterarchy often describes a pedagogical approach where power is shared horizontally between teacher and students and where the knowledge produced in classrooms is also flexible and contingent (Larson 2014; Kress, 2010; Meuwissen 2012a). Heterarchical structures invert “top-down” hierarchies of control. Because power/knowledge can easily move among members of a heterarchy, it is unlikely to be monopolized by one person (e.g., the teacher) or an elite class (e.g., nondeaf researchers). Skyer and Cochell (2020) illustrate that heterarchies are a more just and equitable means for deaf people to influence deaf research.

2.8 Critical Deaf Pedagogy

Critical deaf pedagogy aims to increase the self-directed power of deaf students who may co-labor with their teachers and even researchers to simultaneously reject methods and modes of instruction and research that harm deaf people and establish positive approaches that uplift deaf ways of knowing and being. Research about the confluence of critical deaf pedagogy is scarce (Foley 2007; Nover and Andrews 2000). Overall, this tradition intends to improve the ethics and aesthetics of educational interactions (Marschark et al. 2007; Raike et al. 2014). Areas of focus include redressing audism (Ladd 2008) and ableism (Lewis, in Yancey 2023), which share the problematic assumption that deaf people are inferior or deviant in body and mind (Davis 2013; Smilges 2023). Because critical deaf pedagogy is not yet fully realized, it's necessary to point to the need for researchers and educators and students to draw on and centralize deaf cultural ways of knowing and being (e.g., deaf ontologies and epistemologies) in deaf education to supplant ableism and subvert antideaf biases.

In addition to the purposes listed earlier, this glossary is an analytic framework for the qualitative analysis that follows. With the framework firmly in place, I'd like to establish two major claims: First, deaf epistemologies are fundamental to the project of critical deaf pedagogy; together, they disrupt harm where it happens (Skyer et al. 2023). Disrupting harm is a prerequisite for growth. Only in the absence of harm can deaf students and their educators thrive (De Clerck 2019; Kusters 2017; Scott et al. 2023). To support this goal, researchers and teachers must, as the Facundo Element's thesis requires, attend to what deaf people tell us about themselves and their educational needs (Commerson and Aubrecht 2012).

Second, deaf education interactions improve when students, teachers, and researchers increase their knowledge about deaf epistemologies and ontologies (Hauser et al. 2010; Ladd 2022). An absence of knowledge about deaf epistemologies and ontologies prohibits mutualistic exchanges of knowledge/power (Skyer et al. 2023). Interactions become of better quality when deaf-nondeaf equity is foundational (Skyer and Cochell 2020). To reach this goal, researchers and teachers should construct pedagogical methods and curriculum designs that connect deaf ways of knowing and being with prosocial and developmental processes to create or maintain deaf-positive heterarchies in schools (Bauman and Murray 2013; 2014; Ladd 2022).

3. Methodology and Research Questions

3.1 Analyzing Deaf Education Interactions in Multimodal Videotexts

Sign language videotexts are multimodal artifacts. They offer unique analytical affordances to understand deaf education interactions involving teachers, learners, and discourses (Swanwick et al. 2022). Discourse analysis is a strong approach for analyzing videotexts (Kress 2011) including those depicting critical deaf pedagogy (Skyer and Cochell 2020). Prior research suggests that critical pedagogy is an apt heuristic methodology for analyzing cinematic forms of critical deaf pedagogy interactions (Fleischer 2008). Rose (2012) writes that video records of “people engaging with visual (and other) materials, in ordinary situations like classrooms” allow researchers “to observe in very close detail how meaning is designed; in particular, attention is paid to interactions” (140). In deaf research, as Swanwick et al. (2022) claim, “close observation [of] interactional episodes [can] map out the classroom layout, positions and resources of the participants, [the] visual attention demands of the setting, and [their] coordination” (14).

In the subsequent analysis, I emphasize a methodological design using multimodal discourse analysis, which emphasizes multiple coding cycles (Kress 2011; Saldaña 2012). Discourse analysis itself requires multiple viewings and analytic stages. In doing this, researchers can pause, rewind, reflect. This design choice allows researchers to analyze language modes and language content alongside multimodal assemblages (Kress 2011). *Transgressing* includes multimodal assemblages (Kress 2010), including events in classroom architecture (Guardino and Antia 2012; Bauman 2014) using discursive proxemics (Bahan 2008), alongside outcomes like equity. My analysis suggests that multimodality is an essential part of power/knowledge in deaf critical pedagogy interactions.

My analysis centers three research questions 1) *What axiological tenets does critical deaf pedagogy contain?* 2) *How is power/knowledge exercised by agents in critical deaf pedagogy?* And 3) *How do deaf epistemologies affect interactions in critical deaf pedagogy?* These helped me construct potentially transferable findings (Marshall and Rossman 2016; Timmermans and Tavory 2012). In line with deaf educational pragmatism and the ideal of harm reduction (Scott et al. 2023), I answer these questions by illustrating practical ideas critical deaf educators can enact in their classrooms to improve teaching and learning.

3.2 Language and Positionality

Discourse analysis projects should harmonize data analysis and researcher positionality to explicitly connect the researcher's interests, questions, and proffered theoretical and conceptual orientations (Kress 2011; Graham and Horejes 2017). I summarize some of these issues next. *Transgressing* is conducted entirely in ASL. It lacks captions, subtitles, and transcripts. I had full access because ASL is a language I am fluent in from birth, since I was raised in a household with deaf parents who signed ASL. Given the intersectional topics embedded in the video, it is relevant to note that I am deaf and multiply disabled but also sighted, white, and male. Politically, I am an anarchist. This attuned me to issues of power/knowledge as related to disability and deafness in a common locus of struggle.

My epistemic and ontological allegiances affect my analysis. Because not all readers have seen the videotext or know ASL, I include transcribed excerpts from my data analysis sessions. These translations are my own and are not the only admissible ones. I make no claim to offer a definitive translation, were such an act possible. My intent is to benefit those who are not sign-fluent in ASL. In connection, my positionality supports (but does not guarantee) that my translations are appropriate but it also introduces bias into the analysis.

3.3 Coding

This discourse analysis involved three structured coding cycles (Saldaña 2012), which helped me to first fracture the data and then rebuild ideas into themes. My first choice was *Initial Coding*, informed by Meuwissen's (2012b) recommendation for early-phase videotext analysis. Initial coding begins with simple, direct observations. In phase one, researchers *look for* areas warranting closer analysis: Meuwissen asks researchers to withhold judgements in early observations. In a second phase, Meuwissen (2012b) asks researchers to *look at* precise interactions using theoretical "filters" to break down interactions into subsequent events or, in reverse, to classify interactions. Here, I used the previously noted dimensions of my analytic framework to interpret deaf-positive power/knowledge exchanges. I refined the initial codes using process coding and theoretical coding, discussed next.

Process Coding is a search for consequences or for results of interactions (Saldaña 2012, 77). This pragmatic approach allowed me to interrelate observable actions and reactions, including discrete causal events with probable precedents and logical antecedents. For example, when classroom dialogue momentarily stalled, I could pinpoint Aubrecht's question as the likely source. By doing this, I identified consequential transitions (e.g., identifying who was signing, why, when, and to whom), transactions of power/knowledge (e.g., noticing the "flow" of dialogue and what it implied). These analytic findings are illustrated and interpreted later in the manuscript.

After dozens of observations and partial explanations, I needed a final coding round to connect them and answer my research questions. *Theoretical Coding* aggregates similar ideas across interactions and condenses them into major themes or findings (Saldaña 2012). Using an embodied metaphor, Saldaña writes that in theoretical coding, data-based themes are the "'bones' that form the 'skeleton' [where] the central [category] is the 'spine', which supports the corpus, aligns it, and connects...everything else" (Saldaña 2012, 164). Theoretical coding was particularly useful to abut and clarify my interpretations of the data-based themes (Miles et al. 2014). Theoretical coding also informed my interpretations of meaning and helped me condense my final trio of analytic findings.

3.4 An Interpretive Methodology

My interpretive methodology allowed me to understand in detail how deaf epistemologies, Deaf Culture, and ASL directly influence power/knowledge and other social forces in deaf education (Skyer and Cochell 2020). As documented in *Transgressing*, deaf power/knowledge is a nexus of ongoing struggles (Tapio 2013) that may differently position deaf students and teachers in critical pedagogy. This is especially important when intersectional oppression exists; indeed, as it *persists* (Smilges 2023) in deaf education (Skyer 2022), including the complex forms of oppression the deaf BIPOC students in *Transgressing* describe. While often relevant in power/knowledge, these dilemmas indicate a broader *struggle for legitimation* that deaf people face, which is not always self-evident and therefore require explicit interpretation. To advance the analysis, my discussion section juxtaposes two critical pedagogy approaches to the struggles for legitimation, one Freirean (2009) the other Rancièrian (2012).

4. Theoretical Frameworks:

My methodology helped me learn how power/knowledge is built and shared among these deaf students and their teacher. My findings are viewed through two theoretical frameworks to deepen the analysis of critical deaf pedagogy. This introduction posits their legitimacy in general education research; however, in data analysis, I specify deaf research to situate my interpretations.

4.1 *Aesthetics in Learning*

The aesthetics of curriculum and pedagogy have consequences for learners (Cherryholmes 1999; Kress 2010; Rose 2012). Rancière (1991) writes that aesthetics are a mode of educational experience as diverse and complex as any other part of life. Rancière (2010) asserts that *aesthetics is politics* and *politics is aesthetics*. Learning is political (hooks 1994). Participation in educational interactions is idiosyncratic and artful (Rogoff 1995). Pedagogical choices have consequences (intended or not) for learners; learning is an aesthetic exercise in autonomy and self-determination that may promote social justice (Cherryholmes 1999; Rancière 1991). Cherryholmes states that all teachers are artists whose artforms can counteract oppression. Cherryholmes and Rancière converge on the claim that political struggles for legitimacy can occur through the informed use of art and aesthetics in pedagogy, curriculum, and their impact on learning.

A second focus is Sfard's (1998) discussion of metaphor. Sfard outlines the utility of metaphor as a pragmatic tool for learning with inherent "aesthetic value" (11). She contends that metaphor is necessary in education research. "Philosophers[...]agreed a long time ago that metaphors play a constitutive role and in fact, no kind of research could be done without them" (ellipsis added, 5). Metaphors have two parts. The *figure* (or means) is a familiar concept leveraged to evoke new meaning. The *ground* (or end) is the unfamiliar concept to be explained. Saldaña's methodological "skeleton" metaphor (See: section 3.3 above) uses familiar knowledge (gross human anatomy), to artfully depict a potentially unfamiliar topic (theoretical coding). Metaphors are pragmatic and poetic since the result (learning) is achieved by artfully linking previous knowledge with new ideas. In the same way, metaphors and analogies can economize teaching and make complex tasks ergonomic, and even beautiful for learners (Hofstader and Sander 2013).

4.2 Knowledge of Culture and Language in Teaching

Culture and language are forms of knowledge that influence power in pedagogy. Problematizing power is central to critical pedagogy (Freire 2009). Ellsworth (1989) describes the positive effects on classroom discourses if power is construed as egalitarian. Critical pedagogy often centers on shared languages or cultural artifacts in curriculum (Ladson-Billing 1997a,b). Inversely, if teachers and students do not share a basis for knowledge (e.g., if there is no common language, culture, or sensory constitution), then educational interactions will be jeopardized (Vygotsky 1993). The necessity of cultural and linguistic cohesion in pedagogy is explored by Ladson-Billings (1997, 2014) and Paris and Alim (2014), who legitimize dialogic pedagogical strategies to amplify counter-narratives by students originating from marginalized cultures (McCarty and Lee 2014). Cultural forms of pedagogy stabilize, preserve, and celebrate threatened knowledge. They also revitalize, expand, and proliferate it. This can occur through the teacher's knowledge of the culture's art, language, or other cultural products, including narratives, foods, and games (Curtain and Dhalberg 2016).

Equity in language and culture are instrumental for classroom interactions. Ladson-Billings (1997) argue that the teacher's language patterns affect "everyday participation structure[s]" (bracket added, 468) and foster a "synergistic relationship between home/community culture and school culture" (467). In a similar way, Rogoff (1995) discusses sociocultural interactions on three levels: personal, interpersonal, and community. Rogoff argues for dynamic interactions to occur between learners and knowers on all three levels. This pedagogy is dependent on the collaborative management of language and culture in classrooms in "shared endeavors" (Rogoff 1995, 147), which are consequential interactions between students, teachers, and curricula. The opposite is also true, neglecting to incorporate culturally relevant pedagogy or using alienating language (in form or content) can create or sustain oppression.

To sum up, critical pedagogues use their power to alert students to the cultural, linguistic, and aesthetic forms of knowledge and learning latent within themselves and their communities. To achieve social justice, critical pedagogy interactions seamlessly link emic forms of power/knowledge in the classroom and work toward eliminating oppression and other sources of harm.

5. Data Analysis: Analytic Findings and Interpretations

5.1 A Condensation of Meaning

This section proposes three analytical findings and interpretations (AFI) that resulted from data analysis. While coding allowed me to fragment (analyze) then reassemble meaning (findings) from the videotext, I also contextualize data using the literature (interpretation). Overall, I explored probable ancillary knowledge to probe for situated nuances with respect to the claims posited earlier. To wit, that:

1) deaf epistemologies are decisive to critical deaf pedagogy; and 2) deaf education interactions are positively impacted when deaf students, teachers, and researchers of deafness increase their knowledge about deaf epistemologies and ontologies.

5.2 A Segue to Data

Aubrecht and Commerson frame the discourse throughout *Transgressing*. The videotext uses primarily single, long shots. While Commerson acts as host, Aubrecht plays the role of teacher. She has five main onscreen appearances asking questions or prompting discussion. Aubrecht first appears at the 3-minute mark. Her final appearance is halfway through minute 8. After Commerson's conceptual introduction, he is not seen again. The camera is handheld. It is unclear who's filming. Perhaps Commerson guides the frame from signer to signer, following the organic dialogue. The essential questions *Transgressing* asks are: How do these deaf young women learn? How should deaf educators teach them? While Commerson and Aubrecht frame the discussions, my calculations of screentime also support the assertion: *the Facundo Element practices what they preach*. That is, the videotext primarily documents the narratives and counter-narratives of the three young deaf women.

The classroom portion of *Transgressing* opens with Brenda Ruedas wearing a colorful rainbow sweatshirt and glasses. Brenda explains frustrations she experiences, including a distaste for intellectually discouraging lectures. The camera pans to Sunshine Souhrada, who sports a short afro and piercing gaze. Sunshine dislikes math pedagogies that lack interactive games. Finally, Karen Ngugi, wearing barrettes in long black hair, describes feeling bored, adrift, and spaced-out during long block-scheduling classes.

AFI One: Critical deaf pedagogy results in cultural revitalization.

5.3 Sharing Deaf Epistemologies

Aubrecht, Sunshine, Karen, and Brenda are deaf. In addition to shared culture and language, the *Transgressing* participants share deaf ontologies; this enables them to co-construct equitable knowledge (Kusters 2017) and exchange ideas in ASL. Aubrecht enables deaf-positive knowledge to exist and expand. Her affect is open, her mood cheerful. Her posture and facial expressions show interest and enthusiasm. An edited screen capture is shown below (See: Image 1).



Image 1. – Aubrecht’s Affect – Screenshot of Alison Aubrecht. Timestamp: 04:22

Although she uses her power in a reserved way, Aubrecht is fully present. She encourages her students to honestly analyze dilemmas in deaf education. Another output from her discursive framing is that she conveys shared values with her students, some tacit, others explicit. By signing in ASL, Aubrecht externalizes an implied value about the epistemic worth of sign language in deaf education. She conveys the overt desire to revitalize deaf education—something her students enthusiastically support, judging by the content of their answers to her queries. Aubrecht’s knowledge includes but transcends sign language. Her deaf cultural fluency supports their learning. The group sits around her in a loose circle, which enables mutual eye-gaze. These circumstances are congruent for the visuospatial proxemics that precede deaf learning (Bahan 2008; Skyer 2023b).

Teachers who enact culturally responsive/revitalizing deaf pedagogies create equitable interactions by rejecting deficit ideologies and leveraging their students' linguistic and cultural norms (Ladson-Billings 1995; 2014; Skyer and Cochell 2020). Without using these terms, Aubrecht situates her discourse for specific deaf learners. In one example, Aubrecht draws substantive knowledge out of Karen who is initially reluctant to share her views. Overall, Aubrecht leverages shared deaf ontology to empower her students to analyze and make thoughtful choices about their educational lifeworlds.

5.4 Sharing Power Creates Knowledge

Aubrecht shares her power; in response, the students synthesize new knowledge, individually and collectively. Aubrecht adeptly supports her students who construct individual and collective deaf epistemologies in ASL. Aubrecht “listens” more than she “speaks.” This supports her student’s self-determination (NDC 2020). As the students become self-determined knowers, they flex their power (Foucault 1980). As the young women share stories of oppression, marginalization, and disempowerment, they purposefully strategize resistance and subversion techniques to mitigate antideaf oppression in their schools, homes, and communities.

Aubrecht’s deaf axiological fluency (Skyer, 2021) is foundational to her critical deaf pedagogy. The facility of Aubrecht’s discourse is strengthened by her positive values about deafness. Research shows that deaf youth benefit from interactions with education professionals who are deaf (Kusters, 2017; Ladd, 2022). When students and teachers are deaf, ontological congruence can increase pedagogical efficacy and enhance learning (Skyer, 2021). More directly: there are no intermediary interpreters, as is the case with teachers who can’t or won’t sign. Because of this, Aubrecht’s questions have immediacy and fluid dialogues result. Aubrecht participates in the unfolding dialogue but does control it. As Ladson-Billings (1995) explains, culturally responsive teachers, “see their pedagogy as art—unpredictable, always in the process of becoming” (478). Aubrecht’s most important question, which she poses with characteristic enthusiasm catalyzes a lengthy discussion: “Suppose we could throw out your current schedules and you could create something completely new. Imagine you could create absolutely anything: What would your new school look like?” (04:21-04:26).

Aubrecht's deaf axiology, discursive framing, and deep knowledge of ASL and Deaf Culture embolden her students to think deeply about deaf epistemology. The students readily respond to the direct instruction. It appears they find the subject of critical deaf pedagogy stimulating. Sunshine wants to expand the critical deaf pedagogy dynamic and invite the entire deaf community to think about the topic together. Although not a part of *Transgressing*, Sunshine's convergence could further uplift deaf ways of knowing and being, creating new forms of power/knowledge to expand deaf intersectional stances, including the views of other young deaf women of color like her.

5.5 Power from Interactive Embodiment and Multimodality

At the start of *Transgressing*, Commerson describes critical deaf pedagogy as a method to reduce oppression. Critical deaf educators, Commerson asserts, can mitigate oppressive structures and lead to self-determination via artful and multimodal approaches. Commerson provokes:

Pedagogy is the 'art of teaching.' What does 'the art of teaching' mean? Is there one single way to teach? No. There are a variety of ways. How does one teach best? By drawing out responses from students, allowing them to structure their own knowledge, throw off oppression, and thus become liberated. Critical pedagogy encourages you to critically analyze the 'art of teaching.' In this video, we assembled students who are deaf because they know what deafness means, and they know what oppression is, so the question becomes: How can we teach deaf students who have experienced the trauma of oppression? (0:28-0:59)

To understand this question, Commerson and Aubrecht pivot to the students. To interpret it, I leverage educational pragmatism, which focuses on designing circumstances that elicit satisfying results, where satisfaction can be defined in many ways, including a beautiful result of teaching or a consequence that counteracts oppression (Cherryholmes 1999). Pragmatism can improve both the ethics and aesthetics of deaf pedagogy and learning interactions (Scott et al. 2003). Antideaf power structures, include formal knowledge structures hostile to deaf learners. This may include "teacher-centric" models (Scott et al. 2023), which over-rely on didactics and lectures. Anti-interactive methods and the lack of appropriate discourses and discourse modalities systematically prevent meaningful student participation (Rogoff 1995) and impair deaf students' self-determination and disrupt their learning (Skyer 2023b; Vygotsky 1993).

In response to Aubrecht's question (See: Sec. 5.4), Karen, Brenda, and Sunshine describe their idealized classrooms. For Sunshine, that means stimulating games to prompt her mind and make learning enjoyable. Gamified deaf pedagogy methods demonstrably result in effective learning that is enjoyable for students and teachers (Bein et al. 1993; Bidarra et al. 2015; Starosky and Pereira 2013). However, few schools use gamified deaf pedagogies to full effect. Instead of dynamic interactions, Karen and Brenda describe how learning feels forced on them. These situations are alternately described as: unsatisfying, boring, exhausting, and predictable. Invariably, they feature teachers who lecture on and on (and on...). These students deplore the overuse of the traditional lecture, which they describe as essentially anti-interactive. They claim that lectures are boring as well as ineffective. I suggest they are aesthetically under-stimulating. As they describe 'bad teaching,' the students' bodies mimic defeat: their eyelids droop, their shoulders slump, their signing becomes stodgy.

The students outline pleasurable learning as being immersed in situations that are dynamic, exciting, and stimulating. In doing so, the students also become dynamic. Their eyes flash brightly, their torsos move quickly, and their faces become animated. Exciting classroom games and flexible activities are aesthetically stimulating and enlarge the space where ASL and Deaf Culture exist. Their multimodal discourses mirror the dynamism of the aesthetic world in its complexity. Brenda describes a pedagogic situation based on a film she saw. This description is one of her longest utterances. It suggests the power of multimodal and interactive approach to deaf pedagogy. Edited screen captures of this exchange are shown below (See: Image 2, overleaf).

Brenda describes the teacher's methods this way:

Mr. D. [was] an American history teacher—a social studies teacher. If his students were studying the Iroquois for example, they would dress up in period costumes just like the Iroquois. They looked like a real army! The students would get to be outside and see how the Native Americans lived and worked. It was so cool!

You know how the Iroquois would sit outside, circled around a fire? Well, Mr. D would do that for his class! It made the students feel involved, they'd *really get it!* You know? The students were enthusiastic and engaged—they were motivated! This teaching is much more interesting than enduring a two-hour lecture! (04:45-05:23).



Image 2 – *Brenda’s Interactive Pedagogy* – Screenshots of Brenda Ruedas. Timestamps: Top left—05:17, top right—05:09, bottom left—05:19, bottom right—05:00.

Brenda vividly describes how deaf students could benefit from immersive methods that engage a variety of senses simultaneously. Although we can debate the admissibility of Mr. D’s cultural appropriation and the depiction of indigenous people as warlike, Brenda’s larger point stands. This deaf student prefers learning scenarios that include visual stimuli, but Brenda does not limit her learning preferences to visual methods. Similarly, while it is commonplace for teachers to use visual tools with deaf students, they should not limit themselves to visual methods alone. As Brenda notes, deaf students want to explore sensory knowledge beyond sight, to include touch, smell, non-language sounds, environmental ecology, and even heat. Deaf pedagogies that promote vigorous inquiry can leverage multimodal delivery and multi-sensory environments (Skyer 2023b).

AFI Two: Power/knowledge is shared in deaf-positive heterarchies.

5.6 Problem-posing Curriculum and Heterarchical Interactions

Aubrecht’s question about redesigning deaf education exemplifies the Freirean (2009) *problem-posing* critical pedagogy method. In the ensuing process, all participants co-labor to resolve the dilemma. In doing so, they share power and knowledge in a heterarchy they construct for this purpose. While speculative, their

observations are consequential. Throughout *Transgressing*, Brenda, Sunshine, and Karen criticize their schools and synthesize ideas to fix the problem. Although the young women lament controlling teachers and communication breakdowns, their focus is on creative problem-solving.

In this heterarchical structure, all learners and teachers have power and contribute meaningful knowledge. Their comments about deaf critical pedagogy are incisive and expansive. It is almost as if they've been waiting for this opportunity to imagine together. Less positively, it suggests that problems in deaf education are pervasive. As they imagine solutions, they construct meaning socially. These dynamics mirror Rogoff's (1995) and Vygotsky's (1993) call for dynamic sociocultural educational interactions. In these, teachers and deaf students engage collaboratively with the symbiotic power/knowledge process. Occasionally, Aubrecht refocuses dialogue or poses a pointed question, but the videotext highlights the students at work.

5.7 Problematizing Heterarchy

Regarding shared power/knowledge, Aubrecht's problem-posing method results in an ambiguous interaction that requires sustained analysis and interpretation. It begins with what is presumably a lull in the dialogue, in which Aubrecht tries a new line of questioning. She asks: "Would one of you like to run this discussion instead of me?" (06:08-06:10). While attempting to cede power, Aubrecht creates an *unintended* problem. Amid the lull, Aubrecht implores Karen to take over the discussion, but Karen balks. Karen appears unaccustomed to wielding power. Her reticence might indicate embarrassment, anxiety, or perhaps a small measure of fear. As the discussion fails to reignite, counterintuitively, Aubrecht redoubles her focus on Karen, who might feel like a deer frozen in headlights.

Yet again, Karen demurs. In ASL she signs, "I don't know. I don't know. I am not good with... spontaneous things...I am not...I don't know..." (06:26-06:33). Karen ends her conversational turn with what becomes an opening: "Maybe it's because I have never tried..." (06:33-06:35). Next, Brenda appears onscreen encouraging Karen to try out her new authority. Again, Karen hesitates. She breaks gaze and looks downward in apparent consternation. In Deaf Cultural spaces, if an interlocutor breaks eye gaze it may signal discomfort or a desire to disengage. It appears Aubrecht created a serious problem.

After, *Transgressing* makes a hard cut. The editing interruption mirrors the classroom disruption. When the videotext begins again, the camera pans quickly to Sunshine, who appears to address Aubrecht. “That is wrong! We cannot single out one person. We all need to pitch in ideas together. We need everyone’s input!” (06:45-06:48). An edited screen capture is shown below (See: Image 3, below).



Image 3 – Sunshine’s Heterarchy – Screenshots of Sunshine Souhrada. Timestamps: Top—06:45, bottom left—06:46, bottom right—06:48.

Sunshine recognizes Karen’s alienation, then seeks to invert it though enhancing the heterarchical power/knowledge approach. Sunshine heterarchical proposition asks that they all share their knowledge; doing so requires that they all share power. Following the scenario, Aubrecht is seen onscreen much less frequently. Sunshine, Brenda, even Karen, become more assertive and express themselves at length. This is desirable for some learning outcomes, not others. Through participation, an informal, cohesive community is built (Rogoff 1995). In heterarchical knowledge-construction, power is shared and contingent, and so is knowledge (Meuwissen 2012a). Karen’s silence was functionally ameliorated by Sunshine’ suggestion for fully involved participation. These brief, complex interactions exemplify the heterarchy, which continues to evolve. While Aubrecht cultivates a classroom where her students participate meaningfully, throughout *Transgressing*, the students directly affect each other’s substantive ideas.

5.8 Problematizing Power/Knowledge

Aubrecht's methods are informed by feminist theory and critical pedagogy. The videotext's full title unambiguously references classics like Freire's *Pedagogy of the Oppressed* (2009), Giroux's (2011), *On Critical Pedagogy*, and bell hooks' (1994), *Teaching to Transgress*. As hooks explains, transgressions move "against and beyond boundaries" (12). Like these theorists, Aubrecht's teaching is allied with anti-oppressive, transformative goals. Among other issues, it's clear that Aubrecht wants to transgress the traditional boundary that divides teacher and student, but this allowance comes with caveats.

Teaching requires social control (Ernest 2023). Like Aubrecht, Ellsworth (1989) acknowledges that student and teacher roles overlap; students can teach, and teachers must learn. Students' knowledge is "'valid'—but not without response" it is "partial" and should be interrogated (Ellsworth 1989, 305). Therein lie dilemmas without clear-cut answers. Wisely, Aubrecht wants to distribute her power. Yet, she fails to accept Karen's *active silence*—which I define as a person who withholds language yet still unobtrusively observes others to learn. Active silence is an important mode of learning for Karen. While Aubrecht wields a deft feminist hand overall, her interaction with Karen results in a *major reset* for her classroom management, which, if it is to be effective, can only occur infrequently (Whittaker et al. 2016).

5.9 Exploring Feminist Deaf Epistemologies

Another interaction between the participants gives a distinctly feminist flair to critical deaf pedagogy. It begins when Aubrecht asks, "How many of you know of famous deaf women?" (07:33-07:37). Brenda and Sunshine mention historical and contemporary deaf women they know. Initially, Karen is unable to name any. Aubrecht then subtly reframes the question: "Why should we study deaf women? How does it apply to us?" (08:27-08:31). This is Aubrecht's final utterance in *Transgressing*. The remaining 13 minutes show the students formulating intersectional deaf feminist epistemologies, autonomously and collectively. As Brenda and Karen discuss classroom experiences about influential deaf women, Karen begins a socially-triggered transformation, which signals her increasing self-determination and autonomy.

Sunshine explains that earlier in the year, her teacher led a “superficial” (08:53) analysis about deaf women during Women’s History month. Sunshine wishes the discussion was more substantial, applicable, and that the contributions of *deaf* women were centralized. She felt the topic of deafness was ancillary to women’s history. It is not altogether surprising that Sunshine’s teacher also struggled, as the research shows. For instance, Kelly (2008) itemizes few deaf feminist epistemologies “written by culturally Deaf women [including] Padden, Holcomb, Wood, Janowski, [and] Bruggermann...In teaching the Deaf Women’s Studies course, I [confront the] lack of substantial reading materials on Deaf women” (259). As a follow up to Sunshine’s suggestion, Brenda explains that she wants to learn about “revolutionary” deaf women (09:11) who “revolt” (09:15). An edited screen capture of Brenda and Karen’s exchange about insurrectionary deaf women is shown below (See: Image 4, below).

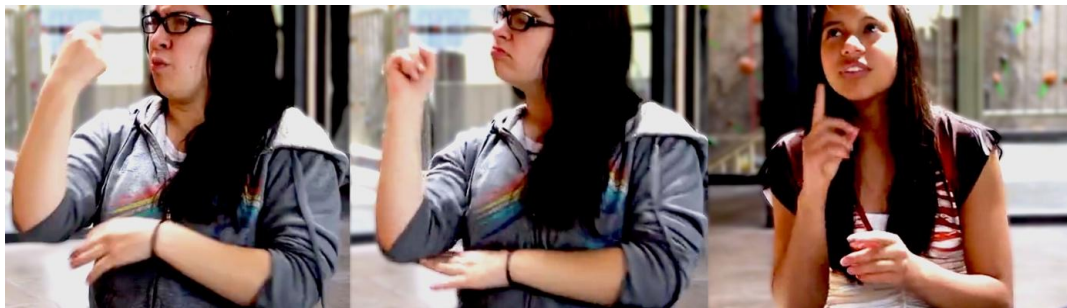


Image 4: Brenda’s Insurrectionary Feminism and Karen’s Critical Consciousness
—Screenshots of Brenda Ruedas. Timestamps: Left—09:10, middle—09:15. Screenshot of Karen Ngugi. Timestamp: 09:46.

5.10 Critical Consciousness

Through the exchange about deaf feminist epistemologies, Karen is transfixed—in active silence—Karen’s gaze is intensely focused on Brenda. After Brenda expresses her desire to learn an insurrectionary deaf feminist history, Karen contributes one of her most substantial utterance, which has implications for her learning. In ASL, she signs, “I didn’t realize that I had the same experience until now. I watched you explain it and then I fully understood it. Wow.” (9:38-0:945). Karen’s utterance signals *conscientização* translated as *consciousness-raising*, a process defined by a student’s increasing awareness of sociopolitical injustice (Freire 2009). It is often sparked through ongoing dialogues about power/knowledge in critical pedagogy classrooms.

When Aubrecht tells Karen to run the class, the classroom culture fragments; that the video abruptly cuts is indicative of circumstantial ambiguity. First, learning ceased, and the students became visibly wary and unsure of their place in the classroom. However, Sunshine, Brenda, and eventually Karen all embraced their own power and took control. The rupture was caused *and* resolved by Aubrecht's feminist approach to power-sharing. Also relevant were interactions that resulted in *conscientização* about feminist deaf epistemologies. Problematizing the teacher's power, authority, and control, also implicates problematizing students' voices and their silences. These elements require overt interpretation for meaning.

While mainly signaling a sociopolitical awakening, *conscientização* is beneficial for functional academic learning, socioemotional regulation, and may support the health of individuals and marginalized communities (Heberle et al. 2020). Critical consciousness is particularly beneficial for young women of color (Clonan-Roy, et al. 2016). In critical deaf pedagogy, "pedagogical choices [that] promote critical consciousness [aid] deaf students [learn] how deafness and power relationships are socially constructed" (Skyer and Cochell 2020, 6). While intersectional research in deaf education has increased (García-Fernández 2020; Lawyer 2018; Moges-Reidel, et al. 2020), there is a conspicuous absence of substantive deaf feminist histories from people of color. While research on deaf women who confront ostracism based on race, disability, and gender (among other topics) has increased, BIPOC deaf women's perspectives are cloaked in "quiet invisibility" (Chapple 2019); likewise hidden are epistemologies from BIPOC deaf people who identify as LGBTQIA+ (Lily 2021).

AFI Three: Deaf aesthetics counteracts oppression with beauty.

The final finding examines how multimodal discourses and information exchanges affect deaf educational interactions. While it's commonplace to consider *language* a discourse, my view of discourse is broader, and includes all modes that are used to exchange information, (Kress 2011). This is another area of sparse research in deaf education (Tapio 2013, Weber and Skyer 2022). My finding converges on the idea that *where oppression occurs, aesthetics can mitigate harm and encourage beneficence for deaf learners and educators* (Cherryholmes 1999; Kress 2010; Rancière 2012).

5.11 *Beauty in Architecture*

Deaf multimodal discourses encompass all modes of language and all modes of communication, including infrequently analyzed multimodal assemblages including the built environment in which learning itself occurs (Guardino and Antia 2012). Perhaps the most striking initial aspect of *Transgressing* is the unconventionality of the space. Light pours in from a wall of windows. There is no visible ceiling—suggesting limitless growth is possible here. Likewise, there are no desks. No blackboard. No computers. No pencils. No books. Beyond the windows, a large climbing wall is seen. Periodically, climbers in ropes and slings traverse the wall. At odd times, even, a smiling dog bounds through the space! Suffice it to say, this is *not* a typical classroom.

Transgressing's classroom architecture reinforces the otherwise dialogic valuation of egalitarian hierarchies. The significance of the lively, light-filled, high-ceilinged, and wood-adorned room is revealed when contrasted with what is typical of American classrooms: artificial fluorescent lighting, crowded spaces, dull cinder block walls, standardized desks, and low-hung acoustic-tile ceilings (Lange 2018). As Robinson (2010) suggests, *aesthetic* education environments stimulate the senses and prime the mind for learning; whereas, *anesthetic* environments deaden senses and dull the mind. The unconventional beauty of this setting has a positive and observable effect on the students' interactions. Although it's unclear *why* the video unfolds there, the students are engaged in a buzzy discourse: Alert and excited, they respond to the wide-open environment. Perhaps the space's unconventional beauty is an optimistic metonym for what deaf education *could* be.

As the participants explore their own critical creativity in artful ways throughout the content of their discussion, they also work to counteract the oppression they describe as typical of their usual classrooms. The videographer's *mise-en-scène* differentiates backgrounds for each participant. For instance, the background walls that frame the various shots vary throughout the videotext, and appear to highlight changes in thinking by each participant and highlight their individual uniqueness. Yet, since the event unfolds in one location only, there is also commonality which ties the parts into a coherent whole. The participants sit at eye-level with ample signing room. By equitably positioning their bodies on a shared surface, the interactions comprise each participant's total visual field.

The open layout resonates with Cherryholmes’(1999) claim that critical education should be visually beautiful. Lange (2018) and Bauman (2014) argue that interactions occur between classroom architecture, educational content, (deaf) learner, and teacher. This confluence is important but underexplored in deaf research (Skyer 2023b). Prior studies suggests that the aesthetics and ethics of the built environment converge, including how objects, materials, and people within are arranged for work together (Bauman 2014). As Guardino and Antia (2012) point out, “For Deaf or Hard of Hearing (DHH) students...poor lighting, obstruction of [the] line of sight, and seating [in] high traffic areas [can negatively] impact academic achievement” (brackets added, 518). It is notable that the participants do not appear negatively affected by the climbers or dog, but do benefit from the clear lighting and equitable sight lines.

5.12 *The Beauty and Power of ASL*

Similarly beautiful and powerful are the ways in which the students leverage ASL to construct their critical knowledge. It’s redundant but vital to emphasize that the deaf critical pedagogy power/knowledge dialectic includes knowledge constructed *in sign languages*. The following analysis examines morphological phenomena in the parameters of individual signs (e.g., handshape, non-manual signals, movement, etc.) and their discourse registers (e.g., exposition, pragmatics, etc.). These linguistic features contribute to a larger point; individual signs create larger units of meaning that operate multimodally and critically. In the context of the *Transgressing* videotext, these morphological and discursive features contribute meaningfully to critical deaf pedagogy.

As the students describe individual signs, they construct an expansive and creative discussion of critical deaf pedagogy. That *Transgressing’s* critical deaf pedagogy unfolds entirely in ASL underscores the power of ASL not only for learning academic subjects, but to disrupt and replace oppression, including ableism and audism in schools, which relate to gender discrimination, ageism, and classism, at home and in the community. Altogether, the students dynamically use their body positions, handshapes, and even the subtle lift of an eyebrow, to create critical and embodied knowledge. The students describe their earnest hopes that oppression can be overcome—note: the next sub-theme focuses on the praxis of

these plans. Three morphological variations relating to handshape populate the edited screenshots below (See: Image 5, below).



Image 5 – Handshapes and Classifiers – Screenshot of Sunshine Souhrada. Timestamp: 16:37. Screenshot of Brenda Ruedas Timestamp: 05:13. Screenshot of Karen Ngugi. Timestamp: 09:27.

The students also create spontaneous ASL classifiers to document and illustrate the dilemmas they face in their schools, homes, and social lifeworlds. This includes Karen and Brenda's analyses of an uncomfortable situation with respect to their sex education course on the topic of HIV. Sunshine, too, analyzes dilemmas she faces in her home, where she explains, she has been tasked with cooking and laboring since she was six years old. At home, she also faces patronizing attitudes from her family and infantilization from her mother. "Mother knows best, mother is like god!" Sunshine says, with ample sarcasm. This indicates that ageism and audism intersect, a dilemma warranting more study. Brenda also suggests that deaf young people may need to revolt against their own parents in addition to their teachers, who, very often, are nondeaf themselves, and weaponize their ontological stances in ways that oppress or suppress deaf ontologies and epistemologies.

Cherryholmes (1999) notes that language has power to oppress and to counteract oppression. Besides the occasional finger-spelled word (for example, Karen often spells out a specific teacher's name), English, spoken or written, is never referenced. This quiet fact could be overlooked if one were not familiar with the brutal history of oppression against deaf signers (Ladd 2008; Murray 2008). In another videotext in the *Transgressing* series, Commerson (2014) notes that deaf education contains a reprehensible history of corporal punishment, in which teachers, doctors, and religious clerics used rulers and wooden switches to crush the hands of deaf people who signed. Commerson (2011), also describes cruel 'medical' experiments performed on the bodies, inner ears, and minds of deaf youth. Alongside the detestation of abstract forms of control, critical deaf pedagogy cannot ignore the reprehensible threat of actual antideaf violence.

While my overall analysis is oriented toward the legitimacy of multimodal, multisensory deaf pedagogies and curriculum designs, that emphasis cannot and should not come at the expense of a full-throated support for sign language pedagogies and learning experiences. The two aims—multimodal communication and sign language as part of multilingualism—are mutually supportive mechanisms (Scott et al. 2023). Data from the videotext suggests that both multimodality and sign language play pivotal roles in both learning and teaching in critical deaf pedagogy spaces. Next, I focus on the confluence of ASL, critical deaf pedagogy, and the creative uses for metaphors.

5.13 Sign Language Metaphors Counter Oppression

Historically and presently, an audist preconception dominates deaf research about abstract figurative language. It suggests that deaf signers' mental processes lack advancement for poetic abstraction, as examples, using metaphors or puns (Gargulio and Bouck 2018; Myklebust 1962; Rittenhouse and Stearns 1982). These ideas are built on false suppositions that abstraction by deaf signers is 'impossible' due to a) the structurally limited 'iconicity' inherent to sign languages, and b) the mental 'rigidity' of deaf learners. Leigh et al. (2023) refute these assertions. As I show, they are also unfounded empirically. In consequence, this finding intersects dilemmas about language modality and its politics for deaf people in deaf research and critical deaf pedagogy (Bauman and Ridloff 2019).

ASL is an outwardly visible embodied language. I wanted to understand how abstract metaphors differed in terms of their modal affordances in embodied sign languages (Kress 2010), and their influences on critical deaf pedagogy. As Bai and associates (2013) and Bauman and colleagues (2006) explain, deaf signers express metaphor in ways that diverge from spoken-language metaphors. Because of this, both the morphosyntax and the pragmatics of sign metaphors differ. As I analyzed the videotext, I *looked for* metaphors. Initially, I found few. Once I re-conceptualized what a sign language metaphor was, I found many examples. Next, I *looked at* a particular example, to see what effect it had on critical deaf pedagogy interactions, because I wanted to know how students might subvert antideaf oppression *vis-a-vis* enfolded abstractions.

Sunshine uses abstraction deftly. Her metaphor, which I discuss below, explores affective comparisons and contrastive structures, alongside embodied role-shift, emphatic eye gaze, and embodied storytelling to explain the dense, abstract concept of *antideaf oppression*. She dons several new personae that generate meaning at once theoretical and poetic (Bauman and Ridloff 2019). In one example, she characterizes deaf oppressors by sitting unusually straight and curling her lips. Through her brassy swagger, she shows how oppressors condescend to deaf people. In doing so, Sunshine creates and shares new knowledge with her colleagues in useful, powerful, and beautiful ways. In another instance, Sunshine role-plays an oppressed deaf student in a longer narrative. Edited screen captures are shown below (See: Image 6, overleaf).



Image 6 – Sunshine’s Metaphor – Screenshots of Sunshine Souhrada. Timestamps: Top-left, 10:50, top-right: 10:50, top-right, 10:49, middle-right, 10:48, bottom-right, 10:47.

Sunshine’s metaphor is brilliant. As light streams onto her face, she looks almost beatific. Her feigned docility and affected torsion assume the overpowering burden of audism. She rolls her head lazily on her neck, inflecting and exaggerating submission. Sunshine detaches her gaze to feign subjugation. This meaning is reinforced when she signs, “Oppress me? Fine. I accept, I accept. I submit.” (10:46-10:53). Under guise of her metaphorical roles, she depicts the plight of the oppressed deaf child. This metaphor presents a contrasting and pessimistic metonym, which depicts the persistent problems deaf students face in current models of deaf education (Smilges, 2023). Sunshine’s personification uses dark emotions: dejection, isolation, resignation. As the metaphor ends, her eyes refocus, her head becomes agile again. Immediately, after wearing personified skin, her usual confidence bubbles back.

As Wilcox (2000) notes:

The linguistic picture that ASL presents to the world is molded in part by the metaphorical mapping of concepts onto actual hand-shape formations and articulations. The hands reveal relationships of form, movement, and location through mental concepts that are motivated by the daily experiences of its language users (97).

Data from Sunshine's metaphor enlarges Wilcox's claim. Though handshapes are assuredly a parameter relevant to Sunshine's ASL, her metaphor involved the affectation of her whole body: The subtle motion of her eyes, the arch of her neck, the slumped torsion of her trunk...even the angular tilt of her face, and the way that it catches light. Each layer embedded critical meaning. There is scant empirical research about sign language metaphors to refute the audist claims I began this section with. My finding points to new conceptions about the affordances of metaphors in deaf students' thinking and learning in critical deaf pedagogy. Metaphors enable abstraction (Sfard 1998). They may even link critical thinking in critical deaf pedagogy. As Bauman and Ridloff (2019) explain:

[There are] potential uses [for sign] poetics as a means of teaching theory and history [and as] pedagogy and curriculum. [This] wellspring of...cultural production [is also a] political act [that counteracts] the long history of ableism and audism (brackets added, n.p.)

Lastly, even Freire (2009) notes: "If [students] perceive reality as dense, impenetrable, and enveloping, it is indispensable to proceed with the investigation by means of abstraction" (130). The power of embodied metaphor in critical deaf pedagogy is potentially enormous. Its functionality is linked to its beauty and the aesthetic nature of deaf students' learning. Additional research is needed.

6. Discussion: Situating the Deaf Struggle for Legitimation

Can critical pedagogy improve deaf education? How might researchers, teachers, and students in deaf education analyze and address inequities of power and knowledge in interactions between learner, teachers and those who develop curriculum? These questions have conceptually delimited this manuscript. While *Transgressing* juxtaposes deaf epistemologies and critical pedagogy, it reveals the decisive role of the former for the latter. The text accompanying *Transgressing* includes epigraphs couched in critical pedagogy theory that lean into hooks and Freire's vocabulary. Commerson and Aubrecht (2012) ask us to move from an object-oriented analysis of deaf people to a radically subjective one.

In our case, “the object” [of critique] would be “deaf.” As such, we investigate ways that focusing on deaf persons as objects ignores the subjective experience of [deaf] individuals in the classroom. In exploring the liberating power of learning we must transgress the object, the box or bubble that is “the deaf.” (2)

Collectively, *Transgressing* evidences a struggle for legitimation—a protracted conflict where deaf people attempt to affect systemic change (Skyer, et al. 2023). It’s defined by conflicts between deaf epistemologies and deaf ontologies and their nondeaf analogs. The struggle is increasingly led by deaf critical theorists who seek to uproot audism and tap into a wellspring of freedom and self-determination. The struggle for self-determination and legitimation occurs in elementary and secondary deaf education, including mainstream and residential models, in academic research labs, teacher training programs, and sites of their administration and governance. This struggle largely fought on audist terrain—the insidious, pervasive system of antideaf oppression (Eckert and Rowley 2013). Commerson and Aubrecht (2012) characterize audism as harmful, it creates “powerlessness...threats...fear...rage...anger...immobilization...passionate anger...tensions...and cloud[s] of frustration” (n.p.).

This manuscript has advanced the claim that deaf epistemologies are legitimate forms of knowledge that are decisive for critical deaf pedagogy; however, the struggle for legitimation is far from over. The struggle is ongoing because it is difficult to generalize an axiology embracing deaf lifeways into sociopolitical communities of nondeaf researchers and teachers, who casually, actively, or vehemently denigrate, disdain, or even despise deaf people. In fields such as biomedicine and neuropsychology, deafness is seldom valorized and deaf people may be subject to open detestation (Dye and Terhune-Cotter 2021; Willicheva and Hall 2023). From the start, political equity between deaf and nondeaf is not *just a debate* but it is a protracted struggle about whether deaf people should exist at all.

To understand the *struggle for legitimation*, I use Jacques Rancière’s approach to political theory. Rancière is a contrasting theorist relative to Paulo Freire—the latter is often called the ‘father’ of critical pedagogy theory (Vlieghe 2016). While each theorist shares a common interest in ending oppression through teaching and learning, they differ in their foundational assumptions about human nature (Galloway 2012). Rather than frame political autonomy as an end (what Freire and the Facundo Element assert using language like “liberation” and

“emancipation”), Rancière assumes radical equality from the start. Rancière (1991) contends that power/knowledge is *constructed* in educational interactions. Rancière’s project accepts the premise that critical education is a site of conflict between people and different forms of power/knowledge. While equal *in theory*, struggles continue in the real. This represents a materialist aspect to critical deaf pedagogy.

Rancière (2010) tells us that what is general to democracy is not harmony but *conflict*. Egalitarian cooperation seldom exists between opposed groups. Consensus is the exception, not the rule. Corcoran (2010) describes Rancière’s ultimate goal is “an egalitarian leveling out of discourses” (Corcoran 2010, 22). Furthermore, that democracy is not a “rational debate between multiple interests; it is above all, a struggle” (ibid, 9). Accordingly, the authentic foundation for our ongoing experiment with democracy is dissensus—disagreement between those holding diametrically opposed worldviews. The struggle for legitimation in deaf education is linked to language, culture, and sociopolitical power. Calton (2014) summarizes the dilemma in deaf education very well:

Establishing [sign languages as legitimate] is of enormous intrinsic benefit to Deaf communities because of a pervasive modern ideology that views language as the central element of culture...If Westerners do not recognize the legitimacy of a language, they will not recognize [its cultural] legitimacy (brackets added, 116).

The ongoing struggle for legitimacy, as Ladd (2008) explains, includes ongoing cultural tensions between minority and majority cultures, and implicates linguistic, discursive, and political conflicts that deaf people negotiate and struggle against in schools and societies:

Deaf cultural patterns suggest that a new concept of minority cultures can be developed [where deaf people] have to deal with enculturation into two unequal cultures, [leading to] a bipolar tension for minority members—between resistance to or compliance with that majority culture (brackets added, 50).

In critical deaf pedagogy, Rancièrian perspectives are useful (Skyer and Cochell 2020) to transcend conflicts that have stagnated. Rancière’s radical equality of knowledge and power casts deaf epistemology and Deaf Culture as inherently valid and worthy of study. Likewise, sign languages like ASL and LIBRAS have equal epistemic weight, relative to spoken or written languages such as English or Portuguese. Deaf epistemologies and deaf ontologies are not only admissible but *essential* to critical deaf pedagogy:

If deaf educators use [a Rancièrian] lens, they respect [deaf forms of] knowledge precisely because they value the diverse ontologies of deafness and desire to empower deaf learners via...heterarchical power relations in classrooms—where deaf and nondeaf intelligences are understood as equal in potential but different in form (brackets added, Skyer and Cochell 2020, 7).

Critical deaf pedagogy is a radically egalitarian approach that supports deaf self-determination. It does so in two ways, first by accepting the inherent heterogeneity of deafness and other differences across deaf ontologies and epistemological orientations, and second, by championing the varied political and artistic interpretations that derive from deafness other sources of difference. Ranciè (2010) entwines the contingent and conditional nature of both art and politics to help us understand power/knowledge as the primary context for radical equality in education. His ideas of radical democracy spring forth from foundational assumptions of equality *given* heterogeneity, equality *given* difference. To heed Ranciè's call, we must recognize that achieving widespread legitimacy for deaf epistemologies is not straightforward but contingent, it is not a discussion in which deaf people meekly seek agreement, but a protracted fight for justice (Willicheva and Hall 2023).

7. Conclusions: Answering the Research Questions

To conclude, I address each research question by adducing theoretical properties (Timmermans and Tavory 2012). Here, I make every effort to outline pragmatic and actionable knowledge for teachers to employ in their classrooms.

- ***What axiological tenets does critical deaf pedagogy contain?***

This question is subdivided to illustrate ethical and what aesthetic values. Critical deaf pedagogues must understand the inextricable cohesion of aesthetic and ethical values as co-operationalized.

7.1 Ethical Values

Critical deaf pedagogy is, requires, and is strengthened by positive values about deafness. The participants of *Transgressing* deplore audism and desire pedagogic methods for self-determined deaf learning. They apply creative problem-solving to analyze deaf education, find its flaws, and fix them. An essential requirement is involving deaf students in discussions about effective (and ineffective)

educational interactions. Critical deaf pedagogy is personal and political; it requires a willingness to become not only *aware of* injustice, but to assertively interrogate, interrupt, and eliminate injustice, including the central category of ostracism based on deafness and sign languages, but also how they relate to patronizing or infantilizing attitudes about disability and youth, gendered prejudices, and stigmas about social class stratification, socioeconomics, and labor. When included, discussions about deaf intersectionality require depth and sophistication; superficial inclusion or the “vacuous celebration of difference” (Luke 1996) is inadequate.

Deaf-nondeaf equity requires an active rejection of deficit ideologies about deafness and its intersections with ability, gender, race, and, language (along with other issues) throughout deaf educational sites of teaching, learning, research, administration, and governance. The participants’ overarching goal is to dissolve audist oppression and stymie the trauma it causes. Discursive equity is another ethical requirement for critical deaf pedagogy. While I discuss conclusions about deaf epistemologies using sign languages later it is essential that all educational interactions are fully perceptible and comprehensible for teachers and students alike. It should be self-evident that sign languages are to be embraced and in no way should signers be punished by corporal or conceptual means. In conjunction, multimodality is also an ethical approach to deaf pedagogy and learning, I elaborate on each in turn in the sections that follow (7.6 for sign languages and 7.7 for multimodality).

7.2 *Aesthetic Values*

Where oppression exists, deaf aesthetics can disrupt its ugliness. Deaf conceptions of beauty can replace harm. Critical deaf pedagogues have an obligation to explore the enormous potentiality of the arts in classroom interactions, including artfully built curricula, demonstrations of poetic sign languages, and other affective and aesthetic dimensions of deaf cognition. Artful interactions involve the aesthetics of multimodal discourses and built classroom environments and architecture. Critical deaf pedagogues must frame their practices as foundationally oriented *toward* deafness, including linguistic and cultural norms fostered by and contained in local deaf communities, Deaf Cultures, and subcultures. Required minimums for effective interactions include ample lighting and clear eye-gaze

lines. Likewise, circular, or arc-like arrangements of agents and objects enable and reinforce heterarchical power and equitable physical learning (Bahan 2008). This may be enhanced if the teacher's eyes and body are on the same visual plane as the students' eyes and bodies.

Deaf people construct discourses with their entire bodies. This embodiment requires ample space for embodied movement on several scales, including subtle motions (e.g., the tilt of an eyebrow) and macro-scale movements (e.g., the ambulating body). The students in *Transgressing* explain without ambiguity that they desire learning experiences that are well-designed and multimodal, engaging, stimulating, motivating, and ultimately enjoyable—perhaps even joyful. They likewise reject stultifying pedagogies that deaden their senses or dull their minds like anesthesia. In addition to power/knowledge, *beauty is power*. Both deaf students and deaf educators must learn to wield it.

- **How is power/knowledge exercised by agents in critical deaf pedagogy?**

This query is subdivided by contrasting how power/knowledge is exercised by teachers and students at the interstice of educational interactions.

7.3 Teacher's Power/Knowledge via Situated Discoursed

Critical deaf pedagogy analyzes educational interactions to mount an effective, vigorous critique of deaf education. Aubrecht leverages deaf ontological congruence to share her power/knowledge. The major components of her critical deaf pedagogy are: 1) purposefully restrained direct-instruction, and 2) asking good open-ended questions, then, 3) allowing her students to co-construct knowledge. Exuding inquisitiveness, Aubrecht's situates the discourse. She uses her power for good—largely, by relinquishing her control and supporting her students' autonomy. Aubrecht allows her students to control the classroom discourses and use their own power/knowledge meaningfully. Historically and presently, deaf students are divested of self-determination. Aubrecht's pedagogy transgresses; it deliberately obfuscates the border between teacher and learner and dissolves *those who know* from *those who do not*. Aubrecht rejects teacher-centered classroom praxis, and encourages her students, even reluctant Karen, to participate meaningfully. While restrained, Aubrecht asks her students to interact with her, her content knowledge, and each other.

7.4 Students' Power/Knowledge via Conscientização

Critical consciousness is foundational for critical deaf pedagogy. This is the process where deaf students become alert to the sociopolitical dilemmas in their schools, homes, communities, and in the wider world. This process is beneficial for marginalized people and communities, including deaf students who are additionally disabled, women, people of color, or originate from socioeconomic classes that capitalism disdains. As the content of *Transgressing* shows, deaf students do not wish to be victims of coercion. They learn best in the absence of oppression and thrive in the presence of culturally revitalizing pedagogies. An essential catalyst for deaf students' critical consciousness is sign language, which I elaborate on when answering the final research question (Sec. 7.6).

Self-determination imbues all interactions these students have with respect to exercising power/knowledge. This includes the obvious, outwardly appreciable fact that these students construct power/knowledge in ASL, a natural and developmentally appropriate language modality. Self-determined deaf students can create forms of knowledge that transcend and supersede the pedagogy which prompts it. For example, Aubrecht uses no metaphors, roleplay, or storytelling (though she could have); yet Sunshine does. Said differently, the potentiality of student's knowledge is enormous, expansive, and is framed by but not limited to the modes used or valorized by teachers or schools. At key times, teachers should *get out of the way* and allow their students to create knowledge themselves.

7.5 Interactions

Critical deaf pedagogy is enacted when teachers share power and students build knowledge themselves. When power is shared, classrooms can become mutualist or equitable heterarchies based on how students interact with the following: 1) curriculum/content knowledge, 2) the teacher, and 3) with one another. Shared deaf ontologies and epistemologies promote but cannot guarantee social cohesion or learning; however, without them in place, deaf student learning and social development are at risk. Prior research suggests that deaf students' critical thinking is enhanced through interactions with other deaf students and deaf teachers whose knowledge differs in quantity or quality to their own (Vygotsky 1993; Skyer 2021). Critical pedagogues must appreciate the profound role of the sociocultural, affective, and interpersonal relationships that undergird learning.

Deaf-positive axiology holds these interactions together. As Sunshine reminds us: “We all need to pitch in our ideas together. We cannot single out any one person.” The intermediary role of socio-emotional and affective domains that envelop deaf students’ learning cannot be emphasized enough. When Karen watches Brenda, she states, “I watched you explain it and then I finally understood!”

There is no critical deaf pedagogy without interaction. As the students lucidly explain, their teachers lecture too much, and this limits the kinds and forms of interactions that are possible. Deaf students deserve a full range of multimodal and immersive learning experiences. Gamified deaf pedagogies are compelling, empirically substantiated methods that bring creative play and joyful interaction into deaf students’ learning processes. Critical deaf pedagogues must “listen” when deaf students share consequential knowledge about their learning needs, desires, and preferences, including when they reject the over-use of predictable teacher-centered lectures and when they support energetic student-centric methods and holistic immersive experiences.

Another metatextual interaction worth obviating is between videotext and audience. Facundo Element’s praxis is centered on “Cinema Activism.” This includes the creation of videotexts intended to spark change in the real world. While it’s unknown what was *left on the cutting room floor*, Aubrecht and Commerson’s deaf critical pedagogy is clearly expressed through *Transgressing*; however, it is up to us, the audience who continue pressing PLAY a decade later to act on this powerful knowledge.

- **How do deaf epistemologies affect interactions in critical deaf pedagogy?**

This query has four sub-themes that show where deaf epistemologies were present and consequential for educational interactions.

7.6 Sign languages

Perhaps no single issue in deaf pedagogy is more contentious than sign language. This is a fecund topic for critical deaf pedagogues. I cannot adequately recapitulate this divisive, violent history. Instead, I emphasize three infrequently explored aspects of the problem-space. First, sign languages enable creativity and critical thinking, including when students act as teachers and when teachers learn. Second, sign languages catalyze consequential interactions, including when

students interact with curriculum materials, their teachers, and one another. Lastly, the absence of sign languages in deaf education strongly indicates inadequate teaching and suboptimal learning. Given the historical disdain for sign languages in deaf education, that Aubrecht teaches in ASL and that her students react strongly, meanwhile signing to construct new epistemologies, is a formal recognition of the power of sign languages to impart and build *critical* knowledge. Sign languages align the armature of critical deaf pedagogy; however, they are all-but inert if signing only occurs at the head of the classroom or is neglected in the fray of learning—including student errors, omissions, and half-truths.

7.7 Multimodality

Multimodality in deaf education is thoroughly embodied and cannot be divest of corporeal dimensions. While sign languages catalyze interactions, they are not the only modes capable of doing so, nor are they the only useful modes useful for sustained inquiry. Deaf students require multimodal materials and pedagogies; however, too many teachers limit their instructional methods and discourses to visual or aural modes. Withholding multimodality perpetuates injustice. Critical deaf pedagogues should be alert to the wide-ranging uses for proprioceptive, kinetic, and tactile modes that encourage learning. Research suggests that deaf pedagogic multimodality can add, subtract, multiply, and divide modalities with precision. Founder of multimodal theory, Kress, aptly notes that it's ethical to provide multimodal interactions alongside sign languages in deaf education.

7.8 Counter-narratives

Counter-narratives are stories people tell about themselves to contradict prevailing biases and reject essentialism. Deaf counter-narratives may be told by teachers, students, and researchers who are deaf (Cue et al 2019; Harris, 2015; Skyer and Cochell 2020). In *Transgressing*, Commerson, Aubrecht, Karen, Brenda, and Sunshine construct counter-narratives, each comprising a singular deaf epistemology. Likewise, the group constructs a collectivist deaf feminist epistemology. Each epistemology is also a counter-narrative that resides at the nexus of power/knowledge with respect to energizing teaching and learning in critical deaf pedagogy. For example, Aubrecht relies on her knowledge about feminism, critical pedagogy, deaf lifeways, ASL, and Deaf Culture to build her

counter-narrative. She situates her discourses to meet her students' needs. Aubrecht exemplifies the dialogic method Freire called *problem-posing education*. Aubrecht problematizes her students' "silences" and "listens" more than she "speaks." This aspect of her pedagogy is personal. Growing up, Aubrecht felt "she didn't belong anywhere" that she was "deemed an outsider ... Aubrecht's testimonies witness the anguish [deaf young people] have felt and still feel, caused by [insufficient] language access and [audism]" (Fisher et al. 2019).

7.9 Deaf Cultures

Deaf Culture is process and product. It describes the attitudes, actions, and events where deaf people think, learn, and emote and this includes poetic artforms, dramatic performances, visual arts, films, plays, and videotexts that deaf people create. These are often about deafness and are frequently critical in orientation. This includes the abhorrence of antideaf oppression and oppression at the intersection of deafness with other social markers of difference. In *Transgressing*, Aubrecht, Brenda, and Sunshine lead Karen to new insights and realizations about herself, her learning, and rejecting antideaf oppression. While "the blind leading the blind" is an evocative metaphor, it is based in ableism. It is not indicative of the cultural lifeways of blind people, who often lead each other (Mahoney 2014). In critical deaf pedagogy, practitioners must shed the ableism which can (but need not) emerge when cultures make contact. Likewise, audist practitioners should get out of the way so deaf people may lead other deaf people in self-determination.

Deaf Culture is also characterized positively in a productive sense. Vygotsky (1993) explains that *being deaf* results in "creative" "unendingly diverse" (33) lifeways and a plenitude of sociocultural artifacts. More recently, Ladd (2022) extols cultural holism as necessary for healthy deaf development, which is a product of deaf pedagogies where deaf people lead other deaf people to do things that they could not achieve individually. This is the true material of Vygotsky's *Zone of Proximal Development*, where collectives synergize knowledge and students become more capable and more powerful by constructing culture and knowledge together. Notably, Vygotsky's *ZPD* resulted from his research with deaf students (Gindis 1999; Potier and Givens 2023; Skyer 2023). *ZPD* is one of the most important yet woefully underacknowledged examples of Deaf Culture known to science.

7.10 Unlearning and Unteaching in Deaf Education

Deaf epistemologies are in flux. Their borders are porous and mutable. However, they are legitimate. Deaf scientists, deaf teachers, deaf academics, and deaf students must use their power/knowledge to bring about their widespread acceptance. Critical educators who embrace this call must walk arm-in-arm with deaf students into an education system based on deaf-positive axiology, where pedagogy and curriculum are foundationally oriented toward deaf lifeways. To enact this critical deaf pedagogy is to teach and learn with interactions that embody living inquiry, social knowledge construction, and the open-ended, discovery of knowledge, *vis-à-vis* Deaf Cultures, sign languages, multimodality, and deaf counter-narratives. A deaf education system based on meaningful problems is one that accepts the malleable character of the world and its messy dilemmas with power and knowledge in an ongoing, but self-determined struggle for legitimation. This work will require unlearning and unteaching audist biases in all forms.

Here is a final lesson: teachers and students who are deaf should not be exploited, nor should deaf knowledge be extracted to benefit those who can hear. This is of enormous consequence for a field that perpetuates cultural resource-extraction and exploits the benevolent willingness of deaf people to share what they know about sign languages and Deaf Cultures. Recent critical stances prevalent in social media have surfaced the dilemma of cultural appropriation of ASL. Fixing this issue is one aspect of critical deaf pedagogy, but not the one I want to explore presently. The issue I'm examining should be taken up by future researchers. *Is deaf research ethical when it continually tasks deaf students with being the experts about their own cognition and learning?*

It is problematic that researchers and educators of deafness continually ask deaf people to *teach us how you learn* when deaf students have told us time and again, yet their lessons time and again go unlearned.

References

- Bahan, Benjamin. 2008. "Upon the formation of a visual variety of the human race." In *Open your eyes: Deaf studies talking*, edited by H-Dirksen L. Bauman, 83–99. Minneapolis, MN: University of Minnesota Press.
- Bai, Bin, Guo, Hua, and Zhou Congcong. 2013. "A study on the iconic metaphors in American Sign Language." *Journal of Liaoning Normal University (Social Sciences Edition)* 36 (2): 276–280.
- Bauman, H-Dirksen L., Rose, Heidi, and Jennifer Nelson. 2006. *Signing the body poetic: Essays on American Sign Language*. University of California.
- Bauman, H-Dirksen L., and Ridloff, Douglas. 2019. "Embodying theory in the classroom: Politics, Poetics, and Pedagogy." November 9, 2023. P. Durr T. Jacques (Chairs). *ARTiculating Deaf Experiences Conference*. National Technical Institute for the Deaf, Rochester Institute of Technology. <https://www.rit.edu/ntid/adec>
- Bauman, H-Dirksen. L., and Joseph J. Murray. 2013. "Deaf studies in the 21st century: Deaf-Gain and the future of human diversity." In *The disability studies reader* (4th edition), edited by L. Davis, 246–262. New York, NY: Routledge.
- Bauman, H-Dirksen. L., and Joseph J. Murray. 2014. *Deaf gain: Raising the stakes for human diversity*. Minneapolis: University of Minnesota Press.
- Bauman, H-Dirksen. L., ed. 2008. *Open your eyes: Deaf studies talking*. Minneapolis, MN: University of Minnesota Press.
- Bauman, Hansel. 2014. "DeafSpace: An architecture toward a more livable and sustainable world." In *Deaf gain: Raising the stakes for human diversity*, edited by H-D.L. Bauman and J.J. Murray, 375–401. Minneapolis: University of Minnesota Press.
- Bein, E.S., Vlasova, T.A, Levina, R.E., Morozova, N.G., and Shif, Z.I. 1993. "Afterword." In *The collected works of L. S. Vygotsky: The fundamentals of defectology (abnormal psychology and learning disabilities)* (Vol. 2), edited by R.W. Rieber and A.S. Carton, 302–314. New York: Plenum Press.
- Bidarra, José, Escudeiro, Paula M., Escudeiro, Nuno F., Reis, Rosa, Baltazar, Ana B., Rodrigues, Pedro A. S., Lopes, Jorge, Norberto, Marcelo, and Fernando Maciel-Barbosa. 2015. "Game design and the gamification of content: Assessing a project for learning sign language." *EDULEARN. 7th International Conference on Education and New Learning Technology*. International Academy of Technology, Education, and Development (IATED).
- Boote, David N., and Penny Beile. 2005. "Scholars before researchers: On the centrality of the dissertation literature review in research preparation." *Educational Researcher* 34 (6), 3–15.
- Calton, Cindee. 2014. "What we learned from sign languages when we stopped having to defend them." In *Deaf gain: Raising the stakes for human diversity*, edited by H-

D.L. Bauman and J.J. Murray, 112–132. Minneapolis: University of Minnesota Press.

Chapple, Reshawna L. 2019. “Toward a theory of black deaf feminism: The quiet invisibility of a population.” *Affilia: Journal of Women and Social Work*: 1–13. DOI: 10.1177/0886109918818080

Cherryholmes, Cleo H. 1999. *Reading pragmatism*. New York: Teachers College Press.

Clonan-Roy, Katie, Jacobs, Charlotte E., and Michael J. Nakkula. 2016. “Towards a model of positive youth development specific to girls of color: Perspectives on development, resilience, and empowerment.” *Gender Issues*, 33: 96–121.

Commerson, Ryan. 2012. “Deconstructing disability.” YouTube Video, 2:39. September 5, 2012. Produced by Facundo Element. <http://www.youtube.com/watch?v=Pu7sP7pf4do>

Commerson, Ryan and Alison L. Aubrecht. 2011. “Transgressing the object: Critical pedagogy, I, II, III, IV.” Retrieved from: http://www.facundoelement.com/articles/Butterfly_Effect_Series/TO1.html

Commerson, Ryan and Alison L. Aubrecht. 2012. “Transgressing the object: Critical pedagogy.” Video, 21:52. Retrieved from: <http://www.vimeo.com/40635333>

Cue, Katrina R., Pudans-Smith, Kimberly K., Wolsey, Ju-Lee A., Wright, S. Jordan, and M. Diane Clark. 2019. “The odyssey of Deaf epistemology: A search for meaning-making.” *American Annals of the Deaf* 164 (3): 395–422.

Curtain, Helena and Carol Ann Dahlberg. 2016. *Languages and Learners: Making the Match: World Language Instruction in K-8 Classrooms and Beyond* (5th edition). New York, NY: Pearson.

Davis, Lennard. 2013. *The end of normal: Identity in a biocultural era*. Ann Arbor, MI: University of Michigan Press.

De Alba, Alicia, Gonzalez-Gaudio, Edgar, Lankshear, and Colin Lankshear. 2000. *Curriculum in the postmodern condition*. New York: Lang.

De Clerck, Goedele. A. M. 2010. “Deaf epistemologies as a critique and alternative to the practice of science: An anthropological perspective.” *American Annals of the Deaf* 154 (5): 435–446.

Dye, Matthew and Brennan Terhune-Cotter. 2021. “Sustained visual attention in deaf children: A deafcentric perspective.” In *Discussing Bilingualism in deaf children: Essays in honor of Robert Hoffmeister*, edited by C. Enns, J. Henner, and L. McQuarrie, 60–72. Routledge.

Ellsworth, Elizabeth. 1989. “Why doesn’t this feel empowering? Working through the repressive myths of critical pedagogy.” *Harvard Educational Review* 59 (3): 297–324.

Enns, Charlotte, Henner, Jonathan, and Lynn McQuarrie. 2021. *Discussing Bilingualism in Deaf Children: Essays in Honor of Robert Hoffmeister*. Routledge.

- Ernest, Paul. 2023. "The problems of necessity and authority in mathematics education." *Journal for Theoretical and Marginal Mathematics Education* 2 (1), Article 0205. <https://doi.org/10.5281/zenodo.10116307>
- Fisher, Jami N., Mirus, G., and Donna Jo Napoli. 2019. "STICKY: Taboo Topics In Deaf Communities." In *The Oxford Handbook Of Taboo Words And Language*, edited by Allan K., 140–159. Oxford University Press.
- Fleischer, L. 2008. Critical pedagogy and ASL Videobooks." In *Open your eyes: Deaf studies talking*, edited by H-Dirksen L. Bauman, 158–166. Minneapolis, MN: University of Minnesota Press.
- Foley, Patricia C. 2007. "A case 'for' and 'of' critical pedagogy: meeting the challenge of liberatory education at Gallaudet." *American Communication Journal* 9 (4): 1–21.
- Foucault, Michael. 1980. *Power/Knowledge: Selected interviews and other writings, 1972-1977*. C. Gordon, Ed.; C. Grodon, L. Marshall, J., Mephram, and K. Soper, Trans. Routledge: New York.
- Freire, Paulo. 2009. In *The curriculum studies reader*, edited by David J. Flinders and Stephen J. Thornton. New York: Routledge.
- Galloway, Sarah. 2012. "Reconsidering emancipatory education: Staging a conversation between Paulo Freire and Jacques Rancière." *Educational Theory* 62 (2): 163–184.
- García-Fernández, Carla. 2020. "Intersectionality and autoethnography: deafblind, deafdisabled, deaf and hard of hearing-Latinx children are the future." *Journal Committed to Social Change on Race and Ethnicity* 6 (1): 41–67.
- Gargulio, Richard M., and Emily C. Bouck. 2018. *Special education in contemporary society* (6th edition). Thousand Oaks, CA: Sage.
- Gindis, Boris. 1999. "Vygotsky's vision: Reshaping the practices of special education for the 21st century." *Remedial and Special Education* 20 (6): 32–64.
- Giroux, Henry A. 2011. *On Critical Pedagogy*. Bloomsbury.
- Glickman, Neil S. and Wyatt C. Hall. 2019. *Language deprivation and deaf mental health*. New York, NY: Routledge.
- Graham, Patrick J., and Thomas P. Horejes. 2017. "Why positionality matters in deaf education research: An insider ethnographic perspective." In *Research in Deaf Education*, edited by S. W. Cawthon, and C. L. Garberoglio, 55–74. New York, NY: Oxford University Press.
- Guardino, Caroline. and Shirind D. Antia. 2012. "Modifying the classroom environment to increase engagement and decrease disruption with students who are deaf or hard of hearing." *Journal of Deaf Studies and Deaf Education* 17 (4): 518–533. DOI:10.1093/deafed/ens026
- Hall, Wyatt C., Holcomb, Thomas. K., and Marlene Elliott. 2016. "Using popular education with the oppressor class: Suggestions for sign language interpreter

education.” *Critical Education* 7 (13).
<http://ojs.library.ubc.ca/index.php/criticaled/article/view/186129>

- Hamraie, Aimi. 2017. *Building access: Universal design and the politics of disability*. University of Minnesota Press. <https://doi.org/10.5749/minnesota/9781517901639.001.0001>
- Harris, Raychelle. 2015. “Seizing academic power: Creating Deaf counternarratives.” YouTube Video, 20:38. January 8, 2015. Produced by ASLized. Retrieved from <https://www.youtube.com/watch?v=C3Ae20lXJ1I>
- Hauser, Peter, O’Hearn, Amanda, McKee, Michael, Steider, Anne, and Denise Thew. 2010. “Deaf epistemologies: Deafhood and deafness.” *American Annals of the Deaf* 154 (5): 486–92.
- Heberle, Amy E., Rapa, Luke J., and Flora Farago. 2020. “Critical consciousness in children and adolescents: A systemic review, critical assessment, and recommendations for future research.” *Austin State University. Faculty Publications*. 31. https://scholarworks.sfasu.edu/humansci_facultypubs/31
- Hofstadter, Douglas, and Emmanuel Sander. 2013. *Surfaces and Essence: Analogy as the Fuel and Fire of Thinking*. Basic Books.
- hooks, bell. 1994. *Teaching to Transgress: Education as the practice of freedom*. Routledge.
- Humphries Tom. 1977. “Communicating Across Cultures (Deaf/Hearing) and Language Learning.” Ph.D. Dissertation, Union Graduate School, Cincinnati, OH.
- Janks, Hilary. 2010. *Literacy and power*. Routledge. <https://doi.org/10.4324/9780203869956>
- Kelly, Arlene B. 2008. “Where is deaf HER story?” In *Open your eyes: Deaf studies talking*, edited by H-Dirksen L. Bauman, 251–263. Minneapolis, MN: University of Minnesota Press.
- Kincheloe, Joe L., McLaren, Peter, Steinberg, Shirley R., and Lilia D. Monzo. 2018. “Critical pedagogy and qualitative research: Advancing the bricolage.” In *SAGE handbook of qualitative research* (5th edition), edited by N. Denzin, and Y. S. Lincoln. The Thousand Oaks, CA: SAGE.
- Kress, Gunther. 2009. “What is mode?” In *The Routledge handbook of multimodal analysis*, edited by C. Jewitt, 54–67. New York, NY: Routledge.
- Kress, Gunther. 2010. *Multimodality: A social semiotic approach to contemporary communication*. New York: Routledge.
- Kress, Gunther. 2011. Discourse analysis and education: A multimodal social semiotic approach. In *Critical discourse analysis in education* (2nd edition), edited by R. Rogers. New York, NY: Routledge.
- Kuntze, Marlon, Golos, Debbie, and Charlotte Enns. 2014. “Rethinking literacy: Broadening opportunities for visual learners.” *Sign Language Studies* 14 (2): 203–224.

- Kusters, Marieke. 2017. "Intergenerational responsibility in deaf pedagogies." In *Innovations in deaf studies: The role of deaf scholars*, edited by A. Kusters, M. De Meulder, and D. O'Brien. New York, NY: Oxford University Press.
- Ladd, Paddy. 2008. "Colonialism and resistance: A brief history of deafhood." In *Open your eyes: Deaf studies talking*, edited by H-Dirksen L., 42–59. Minneapolis, MN: University of Minnesota Press.
- Ladd, Paddy. 2022. *Seeing through new eyes, deaf cultures and deaf pedagogies: The unrecognized curriculum*. San Diego, CA. DawnSign Press.
- Ladson-Billings, Gloria. 1995. "Toward a theory of culturally relevant pedagogy." *American Educational Research Journal* 32 (3): 465–491.
- Ladson-Billings, Gloria. 1997. "I know why this doesn't feel empowering: A critical race analysis of critical pedagogy." In *Mentoring the mentor: A critical dialogue with Paulo Freire*, edited by P. Freire, 127–142. New York: Peter Lang.
- Ladson-Billings, Gloria. 2014. "Culturally relevant pedagogy 2.0: AKA: the remix." *Harvard Educational Review* 84 (1): 74–84, 135.
- Lange, Alexandra. 2018. *The design of childhood: How the material world shapes independent kids*. Bloomsbury.
- Larson, Joanne. 2014. *Radical equality in education: Starting over in U.S. schooling*. New York, NY: Routledge.
- Larson, Joanne, and Jackie Marsh. 2005. *Making literacy real: Theories and practices for learning and teaching*. London: Sage.
- Lawyer, Glosanda L'K. 2018. "Removing the colonizer's coat in deaf education: Exploring the curriculum of colonization and the field of deaf education." PhD diss., University of Tennessee, Knoxville.
- Leigh, Irene W., Andrews, Jean F., Miller, Cara A., and Ju-Lee A. Wolsey. 2023. *Deaf people and society: psychological, sociological, and educational perspectives* (3rd edition). Routledge.
- Lilly, Jason P. 2021. "Book review: Deaf People and Society: Psychological, Sociological, and Educational Perspectives 2nd Edition, Irene W. Leigh and Jean F. Andrews New York: Routledge, 2017." *Journal of Deaf Studies and Deaf Education*, 296.
- Luckner, John L. 2018. Foreword. In *Case studies in deaf education: Inquiry, application, and resources*, edited by C. Guardino, J.S. Beal, J.E. Cannon, J. Voss, and P.P. Bergerson. Washington, DC: Gallaudet University Press.
- Luke, Carmen. 1996. "Feminist pedagogy theory: Reflections on power and authority." *Educational Theory* 46 (3): 283–302.
- Mahoney, Rosemary. 2014. *For the benefit of those who see: Dispatches from the world of the blind*. New York, NY: Little, Brown, and Company.

- Marschark, Marc, Rhoten, Cathy, and Megan Fabich. 2007. "On ethics and deafness: Research, pedagogy, and politics." *Deafness and Education International* 9 (1): 45–61.
- Marshall, Catherine, and Gretchen Rossman. 2016. *Designing qualitative research* (6th edition). New York, NY: Sage.
- Mauldin, Laura, and Tara Fannon. 2017. "The sociology of deafness: A literature review of the disciplinary history." *Social Science and Disability*, 9: 193–225.
- McCarty, Teresa. and Tiffany Lee. 2014. "Critical culturally sustaining/revitalizing pedagogy and indigenous education sovereignty." *Harvard Educational Review* 84 (1): 101–124. <https://doi.org/10.17763/haer.84.1.q8374615pj34216>
- Meuwissen, Kevin W. 2012a. "Exploring two secondary social studies teachers' pedagogical decision-making in constrained and flexible curricular contexts." PhD diss., University of Maryland.
- Meuwissen, Kevin W. 2012b. "Teaching documents for EDU 525: Theory and Research on Teaching and Learning." University of Rochester, Rochester NY.
- Miles, Matthew B., Huberman, A. Michael, and Johnny Saldaña. 2014. *Qualitative data analysis* (3rd edition). Thousand Oaks, CA: SAGE.
- Moges-Riedel, Rezenet, Garcia, Socorro, Robinson, Octavian, Siddiqi, Shazia, Lim Franck, Anna, Aaron-Lozano, Kailyn, Pineda, Sal, and Ashlea Hayes. 2020. "Open Letter in ASL about Intersectionality." YouTube Video, 9:11. March 11, 2020. Produced by muckymuddy. <https://youtu.be/JcTYXpofAI0>
- Myklebust, Helmer R. 1964. *The psychology of deafness: Sensory deprivation, learning, and adjustment* (2nd edition). New York, NY: Grune and Stratton.
- National Deaf Center. 2020. "Self-determination for deaf youth." Retrieved from: <https://nationaldeafcenter.org/wp-content/uploads/2019/07/Self-Determination-for-Deaf-Youth-5.21.19-ENGLISH-WEB.pdf>
- Nover, Stephen M. and Jean F. Andrews. 2000. "Critical pedagogy on deaf education: Teacher's reflections on creating a bilingual classroom for deaf learners (USDLC Star Schools Project Report No. 3)." *The Office of Educational Research and Improvement, U.S. Department of Education*. Retrieved from www.gallaudet.edu/documents/year3.pdf
- Ohna, Stein Erik. 2003. "Education of deaf children and the politics of recognition." *Journal of Deaf Studies and Deaf Education* 8 (1): 5–10.
- Paris, Django, and H. Samy Alim. 2014. "What are we seeking to sustain through culturally sustaining pedagogy? A loving critique forward." *Harvard Educational Review* 84 (1): 85–100.
- Paul, Peter V. and Donald F. Moores. 2010. *Deaf epistemologies: Multiple perspectives on the acquisition of knowledge*. Washington DC: Gallaudet University Press.

- Potier, Katie R., and Heidi Givens. 2023. "Synthesizing Vygotsky's sociocultural theory and deaf pedagogy framework toward deaf education reform: Perspectives from teachers of the deaf." *American Annals of the Deaf* 168 (1): 102–127.
- Raike, Antti, Plyvänen, Suvi, Päivi Rainò, P. 2014. "Co-design from divergent thinking." In *Deaf gain: Raising the stakes for human diversity*, edited by H-D.L. Bauman and J.J. Murray, 402–420. Minneapolis: University of Minnesota Press.
- Rancière, Jacques. 2010. *Dissensus: On politics and aesthetics*. Translated by Steven Corcorran. London, UK: Bloomsbury Academic.
- Rittenhouse, Robert K. and Keith Stearns. 1982. "Teaching metaphor to deaf children." *American Annals of the Deaf* 127 (1): 12–17.
- Robinson, Sir Ken. 2010. "Changing education paradigms." TED Talk and RSA Animate, Video: 11:40. Retrieved from https://www.ted.com/talks/sir_ken_robinson_changing_education_paradigms
- Rogoff, Barbara. 1995. "Observing sociocultural activity on three planes: Participatory appropriation, guided participation, and apprenticeship." In *Sociocultural Studies of Mind*, edited by J. Wertsch, P. del Rio, and A. Alvarez, 139–164. New York: Cambridge University Press.
- Rose, Gillian. 2012. *Visual methodologies*. London: Sage Publications.
- Saldaña, Johnny. 2012. *The coding manual for qualitative researchers*. London: Sage Publications.
- Scott, Jessica, Henner, Jonathan, and Michael E. Skyer. 2023. "Six arguments for Vygotskian pragmatism in deaf education: Multimodal multilingualism as applied harm reduction." *American Annals of the Deaf* 168 (1): 56–79.
- Sfard, Anna. 1998. "On two metaphors for learning and the dangers of choosing just one." *Educational Researcher* 27 (2): 4–14.
- Skyer, Michael E. 2023a. "The deaf biosocial condition: Metaparadigmatic lessons from and beyond Vygotsky's deaf pedagogy research." *American Annals of the Deaf*, 168 (1): 128–161.
- Skyer, Michael E. 2023b. "Multimodal Transduction and Translanguaging in Deaf Pedagogy." *Languages* 8 (127): 1–40. <https://doi.org/10.3390/languages8020127>.
- Skyer, Michael E. 2021. "Pupil ↔ Pedagogue: Grounded Theories about Biosocial Interactions and Axiology for Deaf Educators." PhD diss., University of Rochester. [Text](#).
- Skyer, Michael E. 2022. "Power in Deaf Pedagogy and Curriculum Design: Multimodality in the Digital Environments of Deaf Education (DE²)." *Przegląd Kulturoznawczy (Arts and Cultural Studies Review)* 3 (53): 345–381. [Link](#).
- Skyer, Michael E. and Laura Cochell. 2020. "Aesthetics, Culture, Power: Critical Deaf Pedagogy and ASL Video-Publications as Resistance-to-Audism in Deaf Education and Research." *Critical Education* 11 (15): 1–26.

- Skyer, M.E., O'Brien, Dai, and Jessica Scott. 2023. "<O/ No power but deaf power \O> Revitalizing deaf education systems via anarchist praxis." *Social Inclusion: Effecting Systemic Change—Critical Strategic Approaches to Social Inclusion* 11 (2). [Link](#).
- Smilges, J. Logan. 2023. *Crip Negativity*. University of Minnesota.
- Starosky, Priscila, and Maria das Graças Dias Pereira. 2013. "Role-playing game as a pedagogical proposition for story co-construction with deaf individuals in an educational context." In *Student usability in educational software and games: Improving experiences*, edited by C. Gonzalez. Hershey, PA: Information Science Reference Press.
- Swanwick, Ruth, and Marc Marschark. 2010. "Enhancing education for deaf children: Research into practice and back again." *Deafness and Education International* 12 (4): 217–235.
- Swanwick, Ruth, Goodchild, Samantha, and Elisabetta Adami. 2022. "Problematizing translanguaging as an inclusive pedagogical strategy in deaf education." *International Journal of Bilingual Education and Bilingualism*: 1–18. <https://doi.org/10.1080/13670050.2022.2078650>
- Tapio, Elina. 2013. "A nexus analysis of English in the everyday life of FinSL signers: A multimodal view on interaction." PhD diss., Jyväskylä University.
- Timmermans, Stefan and Iddo Tavory. 2012. "Theory construction in qualitative research: From grounded theory to abductive analysis." *Sociological Theory* 30 (3): 167–186.
- Valente, Joseph M., and Gail Boldt. 2016. "The curious case of the deaf and contested landscapes of bilingual education." *Excellence in Education* 49 (3): 336–349.
- Vlieghe, Joris. 2016. "Rethinking emancipation with Freire and Rancière: A plea for a thing-centered education." *Educational Philosophy and Theory* 50 (10): 917–927.
- Vygotsky, Lev S. 1993. *The collected works of L. S. Vygotsky: The fundamentals of defectology (abnormal psychology and learning disabilities)* (Vol. 2). New York, NY: Plenum Press.
- Wang, Ye. 2010. "Without boundaries: An inquiry into deaf epistemologies through a metaparadigm." *American Annals of the Deaf* 154 (5): 428–434.
- Weber, Joanne C. and Michael E. Skyer. 2022. "The aesthetics of OER, deaf pedagogy, and curriculum design contra the 'wicked policy problems' of deaf education." *Revista Iberoamericana de Educación a Distancia (REID)* 25 (2): 2–21. [Link](#).
- Weber, Joanne C., Gertz, Genie, and Michael E. Skyer. 2023. "Applied deaf aesthetics: Power and accessibility in curriculum design and pedagogy for the digital era." Association of College Educators – Deaf Hard of Hearing (ACEDHH). Concurrent presentation. Feb. 3, 2023. San Antonio, TX.
- Whitaker, Todd, Whitaker, Madeline, and Katherine Whitaker. 2016. *Your First Year: How to Survive and Thrive as a New Teacher*. New York/London: Routledge.

- Wilcox, Phyllis P. 2000. *Metaphor in American Sign Language*. Washington, DC: Gallaudet University Press.
- Willicheva, Kristina and Wyatte C. Hall. 2023. “From vicious circles to virtuous cycles: Vygotskian-inspired conclusions for biomedicine and deaf education.” *American Annals of the Deaf* 168 (1): 162–176.
- Yancey, George. 2023. “Ableism enables all forms of inequity and hampers all liberation efforts.” *Truthout*, January 3, 2023. <https://truthout.org/articles/ableism-enables-all-forms-of-inequity-and-hampers-all-liberation-efforts/>
- Young, Alys and Bogusia Temple. 2014. *Approaches to social research: The case of deaf studies*. Oxford, UK: Oxford University Press.
- Ziarek, Ewa P. 2001. *An ethics of dissensus: Postmodernity, feminism, and the politics of radical democracy*. Stanford, CA: Stanford University Press.

Author’s note: Invaluable editorial and administrative assistance was provided to me by Leah R. Norris, of University of Tennessee, Knoxville.

Article received on 31/03/2023 and approved on 07/10/2023.

Creative Commons Attribution License | This is an open-access article distributed under the terms of the Creative Commons Attribution License (CC BY). The use, distribution or reproduction in other forums is permitted, provided the original author(s) and the copyright owner(s) are credited and that the original publication in this journal is cited, in accordance with accepted academic practice. No use, distribution or reproduction is permitted which does not comply with these terms.